1: Gillin E-5 (1932-33)1936 SR9 Carib SR9

586 the latter uses the article in question he or she is overcome with
832 desire for the other.

587 A widow always marries her husband's brother or some member of his kin. If she does not, she risks the accusation that she killed her husband for the love of another man. A widower frequently, but not necessarily, marries his wife's sister.

592 The family is therefore composed of a man and his one or more
597 wives and their unmarried children. Each family has its own house and seldom shares a house with adult individuals other than the spouses and their unmarried children. No case was recorded of an adult male (with the exception of young suitors) occupying a house jointly with another adult male. If several adult women are living in the house they are always found to be wives or concubines of the man of the household. Children of deceased rela-
[582] tives are, however, often adopted. Practically every individual in the community over the age of about twenty is married or has
[736] definite plans to be married. Universal matrimony thus obviates dependency occasioned by old age as well as loneliness. Children of one or the other of the spouses by previous marriages may be included in the family group. If both parents of young children die, they are usually adopted by the maternal grandparents. The family, composed of spouses and their own and adopted children, is thus coterminous with the household.

595 A man may take additional wives if he can persuade their fathers that he can care for them. There seems to be little objection on the part of the brothers or kinsmen of the first wife, if she is not mistreated. Aside from the type of polygamy in which the several wives live in the same household, several cases were recorded of men who were maintaining two households, each in a separate settlement.

Within the household there exists no formal distinction between
(858) children of polygamous or subsequent marriages, and a child's position in the family depends largely upon its personality and age. The same is true of wives in polygamous families.

594 Three means of entrance to the family group are possible: birth, adoption, and marriage. A man is born into a household, and lives there until he is ready to marry, whereupon he establishes a household of his own. The position one occupies in the household group, therefore, depends upon whether the group in question

175 cross cousins, brothers-in-law, and male cross cousins' sons. Again,
582 a particular male may fall into more than one of these relationships.
All strange males of approximately the same age are also included.

175 Thus, this kinship system is in keeping with the subsistence
605 organization among the Upper Barama River Caribs for the time period
602 before the introduction of external resources. Adult brothers as well
[476] as parallel cousins tended to render each other mutual assistance and
[593] thus live near each other. With the practice of cross-cousin marriage,
[582] these men tended to marry sisters or women who were parallel cousins
to each other. Thus, a child tended to grow up in the company of his
[768] parallel cousins, who were equated with his siblings. If his actual
[736] mother or father died or otherwise left, they would likely be replaced
by other individuals already in the child's horizon of interaction as
people in the categories of mother and father. Symmetrical cross-
[582] cousin marriage was extended to provide for the contingencies of re-
cruiting marriageable partners in a small population. With regard to
marriage with sister's daughter, this is not a separately designated
category. Rather this person is merged with a much larger category
of marriageable individuals."[8]

*177 The new organizational strategies are apparent in changes in the
601 kinship system. The discontinuation of mutual assistance among men
[476] who are brothers or parallel cousins and a greater longevity of
people have change elements of this system. In the first ascending
generation, father and father's brother and mother and mother's
sister are all separately designated. Previously, father and father's
brother were one identity. Mother and mother's sister were also
merged as one category.